/56 cont./

114 Bakaïrí, against such views about their characteristics as are
157 found, typically expressed, in the following sentences by Oscar Peschel (Abhandlungen zur Erde- und Völkerkunde /Essays on Geography and Ethnology/, Leipzig, 1877, Vol. I, p. 421): "In no other continent on earth did one hear less happy laughter before 1492 than in America. The so-called red man remains the same in all climates, /57/ everywhere he is gloomy, silent, withdrawn, and intent on a certain dignified bearing."

157 These assertions are in no way applicable to the Bakaïrí; they were gay, talkative, and trustful, as I observed them in their association with one another and as they acted toward me alone. I shall not fail to give examples of this. In this village I laughed and heard laughter almost as often as under the coconut palms of Samoa and Tonga. It is true, their temperament is less vivacious and their entire view of life less sunny than among the children of the South Seas, the girls do not dance in the moonlight and the men do not sing on canoe trips; shyness and mistrust are more easily aroused, but all this is a long way from the sadness and reserve which, like the black horsehair and the Mongolian eyes, are summarily attributed to the Indian on the basis of appearances, as though there were but a single family between the Bering Strait and the Strait of Magellan.

361 The "village" was very small; it consisted of two large
[342] round houses, in each of which several families lives, and a
[592] small, empty, somewhat dilapidated oblong house, in which I
[122] took up my residence. Between the houses stretched the "tanéra,"
[47] an open place where a few racks stood for drying the white
[251] mandioca flour spread out on mats, where in the center lay a
[241] long, slender log for sitting, and, toward the edge, there grew a few stalks of cotton, Orleans bushes (Bixa orellana), and
● 245 Ricinus plants. Numerous fruit trees were planted all around, bakayuva palms (Acrocomia), mangaba /fruit of the mangabeira/ (Hancornia speciosa), fruta de lobo (Solanum lycocarpum), and a
487 sort of avenue of stately piki trees (Caryocar butyrosum). Toward
361 the east a path led to the "harbor" across the nearby brook, toward
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/209 cont./

[197] 24 245 Category B could probably be considerably enlarged. It depended on the need. The fruit trees under this were planted with great care. I have mentioned that in the first Bakaïrí village there was a sort of avenue of pikí trees; the Nahuquá cultivated this species with great enthusiasm. The mangabas were popular and thrive especially well among the Bakaïrí, among the Kamayurá, and in particular, as was reported to me, among the Waurá, so that the Trumaí word "waurarí" seems to mean simply the Waurá fruit. The fruta de lobo was less frequently found near the village. Then, however, plants which [197] 249 they needed in any way for their implements and weapons were set out as required, if they did not occur in the vicinity of the [302] village. Thus they transplanted near the village the spear grass [328] growing in swampy soil, with which they shaved themselves, [248] the bast plants that /210/ furnished them thread, occasionally perhaps also the sapé grass with which the houses were covered. Most interesting, however, it seems to me, is the assurance that they planted the uhí arrow reed in larger quantities on the Batovy, so as not to have to fetch it from distant places.

Besides casual inclinations and knowledge of management, the nature of the soil apparently played an important role. [296] Tobacco grew excellently among the Suyá and the Aueto and was commonly smoked by the men, except in the first Bakaïrí SP7 village on the Batovy.* It plays an important part in medical

114 296 [113]

* This circumstance may have occasioned H. v. Ihering to say: "v. d. Steinen mixed tobacco among the Bakaïrí of the Upper Schingú just as completely as bananas or metals" [Zeitschrift f. Ethnologie, 1893, p. 195]. I describe, cf. Durch Central-brasilien /Through Central Brazil/, p. 173 /see 1: Steinen, this file, p. 55/, for Village III of the Batovy-Bakaïrí, the real part played by smoking, as the discoverers of the